magazine

JOURNEY, MAY 1983

CHAPLAIN'S CORNER

by Nancy Radclyffe

Collective Writer and Senior Chaplain

Restoring Body and Soul

Stress and burnout, as applied to humans, are terms that have become predominate in our modern culture. As we find cures and preventatives for many diseases we also have a knack for creating new ones -- physical and mental. Have you looked at the vitamin counters lately? If so, you have noticed all the vitamin formulas developed to help the body deal with stress. Likewise, newstand magazines and professional journals both carry articles on coping with stress and burnout. It appears that none of us who "get involved" are immune to it. The chances are, you have experienced it or seen someone close to you devastated by it.

It is not God's intention that we who commit ourselves to God's work as our vocation or avocation should be "done in" by stress and burnout. Jesus' own words were, "Come unto me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me . . . For my yoke is easy and my burden is light." (Mt. 11:28-30 NIV). The promise here is that our life, both pleasure and work, are somehow to be easier and lighter once we are committed to the way Jesus taught.

The reason why they are lighter and easier is contained in the scripture, in one of those two letter words that are so readily forgotten. Now that we are working for God's domain we are not carrying earthly burdens and bearing human yokes. (Are we?) The ones we have now belong to Jesus. Jesus says, "my yoke is easy and my burden is light." The key to not being overcome by stress is to remember and focus on, the "my" which refers to being the possession and responsibility of Jesus. When we adopt these yokes and burdens as our personal agenda and responsibility we lose sight that they continue to belong to God. God will always give us enough grace and strength to do what God requires of us. When we lose this perspective we become victims of stress and burnout.

A scriptural insight is one thing, quite another is dealing with our humanity and our penchant for owning that which is not ours to own. Let us look at some suggestions which boards and congregations can establish in order to minister to their pastors. Lay leaders may also initiate these for themselves. First of all, try some of those vitamins, their formulas are based on research. Many generic brands are good, have the same content and cost less. While you are at it, read an article or two on stress and diet. What we eat can affect our ability to deal with the stress of modern life and serious committment.

Build in regular and frequent times off from the usual routine and responsibility. Some of this will be vacation and some retreat with time to reflect on God's will, healing and goodness. It is a sign of loving caring congregations to see more and more MCC's giving their pastors one Sunday a month off. How about also establishing at least two retreats a year? These do not necessarily have to be at a retreat center. They should be where no one knows where you are (except, maybe, a trusted confidant) so you will not be called while on retreat. It may be to a motel or the home of a friend who is out of town.

We tend to set the length and frequency of clergy vacations based on what we know in our own work experience. In setting clergy vacations consider the following: Pastors are always on call for emergencies and too often for lesser concerns. They may be called back from vacation for a funeral, etc. Clergy tend to put in 60 plus hours a week rather than 35 to 40 hours, regardless of posted office hours. Pastors hear and bear all the bad news and are ultimately held responsible for everything that happens in and around the church regardless of who or what was at fault. Highly committed lay ministers may also put in these kinds of hours so also need to heed this advice.

Four weeks vacation in addition to retreat and conference time is very reasonable. Remember that conferences are usually work for pastors and lay leaders. Churches which have staffs and capable lay people to fill in for the pastor may want to consider more vacation time. Boards and congregations should insist that pastors take this time off and the first vacation should probably be within six months of the time a new pastor starts as pastor.

Congregations and boards would be even more helpful if they would vow to not call the pastor while she or he is on vacation, retreat or conference unless it is really something the pastor can and needs to do something about while away. If the church is on fire call the fire department, the pastor cannot put it out anyway. A second vow would be to wait until the pastor returns to do something that might or is guaranteed to cause problems. The value of time off goes down the drain quickly when one is called back or arrives back to find that a crisis has developed in one's absence and now needs resolving.

Boards and congregations will also consider the extra hours and stress on the pastor surrounding major church events like Christmas, Easter, Chartering, Anniversary, etc. or public speaking occasions. These all too easily take an extra toll on leadership people. Although the public appearance may be a one-shot occurrence or weeks of being in the public eye there is no way to evaluate the damage on the emotional and self-esteem levels. As much as any of us are convinced of our worth and salvation we still get bruised when confronted by hateful bigots.

How do we help provide restoration time and space after such church and public events and build into your contract specific time off after such church and public events? Vacations or retreats might be purposely planned to follow major known church events. When this is not the case how about specifying additional retreat time of at least two days (more if it was par-

continued on page 14

journey

COLLECTIVE EDITOR:
Paula J. Schoenwether
COLLECTIVE MEMBERS: Loni Allen, Teri Anglin, Lucia Chappelle, Phil Gallnitz, Hasani Gough, Kurt Kreisler, Frank Zerilli Bruce Kassalow
COLLECTIVE LIAISON: Troy Perry
COLLECTIVE ARTIST: Jean Gralley
COLLECTIVE WRITERS: Bob Arthur, R. Adam DeBaugh, Jennie Boyd Bull, Jeffrey Pulling, Nancy Radclyffe, Nancy Wilson, Larry Uhrig
COLLECTIVE CONTRIBUTORS: Archie Blanchard, Gary Chapman, June Norris, Peter J. Mooney, Melanie J. Nielsen, Larry Rodriguez, James Tinney

JOURNEY is a monthly magazine of UFMCC. The focus of JOURNEY is to provide news and report issues of concern within UFMCC and the Lesbian and Gay community. Contents are copyrighted and may not be reproduced or extensively quoted without permission.

Editorial Office: 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029. Phone: (213) 464-5100. Subscription rate $16.80 per year U.S., Canada, Mexico. $20.80 other areas. Published by Universal Fellowship Press. Printed in U.S.A.

All materials submitted to JOURNEY must be inclusive of gender, age and race. The Editor will modify any language not meeting these criteria.

INSIDE

2 *Chaplain's Corner*
3 *FFO*
5 *Toronto: GC XI*
6 *Healing Ministry*
8 *GSS*
9 *Samaritan*
10 *Profile*
11 *Eastern Clergy Conference*
11 *New Zealand Clergy*
14 *Literal Inclusivity*
15 *Fellowship News*

COVER: **Paula J. Schoenwether**

UFMCC's Commission on Faith, Fellowship and Order

FFO

A STATEMENT OF FAITH CONCERNING SEXUALITY

The following statement by Dr. James S. Tinney, founder of the Pentecostal Coalition for Human Rights and leader of Faith Temple, a Third World Lesbian and Gay Christian Church in Washington, D.C., was submitted to Faith, Fellowship and Order. It provides input toward a Christian Theology of Sexuality from the Third World Gay and Lesbian community, a perspective lacking on the commission itself, according to Rev. Jennie Boyd Bull, Chair of FFO.

A POSITION STATEMENT
OF THE PENTECOSTAL
COALITION FOR HUMAN RIGHTS

PROLOGUE. As Lesbians and Gay men (as well as non-Gay and Lesbian Christians who support this cause), we wish to clearly express our faith and hope and love in terms that will not be misunderstood. We also desire to dispel false ideas that surround and affect all of us. Contrary to what some have accused us of, *WE ARE NOT SAYING:* (A) that because many or "everybody" does it, it is okay; or (B) that this is no worse than anyone else's "sin;" or (C) that God loves us and accepts us anyway; or (D) that God knows we cannot help ourselves; or (E) that this is beyond our understanding.

WHAT WE ARE SAYING AND WHAT WE BELIEVE IS:

1. THAT sexuality, with its desires, fantasies, attachments and realizations, is a gift from God (and because it is a gift, it has purposes which may be thwarted or misused).

2. THAT sexuality is a part of God, of God's own nature, and of God's image in us (although we have individually and collectively "fallen short" of realizing all that our sexuality is meant to be).

3. THAT sexuality is good, beautiful, true, a reason for thanksgiving, and therefore to be appreciated, explored, expanded, put to use, understood and developed.

4. THAT sexuality is a "given," an indispensable and intrinsic aspect of ourselves -- our total personality.

5. THAT homosexuality and heterosexuality are equally good; and so it does not matter whether we express only one, or sometimes one and sometimes the other, or at all times both directions and dimensions of this gift.

6. THAT God creates us; and thus our Lesbianism and Homosexuality (as well as heterosexuality) are both a rightful expression of God's original creative purpose and plan, and a rightful expression of God's permissive and intermediary creation influenced by genetics, parental influence, social environment and happenstance.

7. THAT God has special love and concern for us, not because of our Lesbianism/Homosexuality, but because of the oppression we suffer without cause, or without any extra cause that that which our own homosexual nature prompts.

8. THAT part of this oppression is the guilt we are forced to bear as a result of our churches' misinterpretation of God's will and scripture, our schools' miseducation of our minds, and our families' mistaken expectations surrounding roles – in fact, the total socialization of ourselves at the hands of others.

9. THAT Jesus' death on the cross was caused by, yet freely suffered on behalf of, our own and all humanity's misuses of sexuality and thwarting of God's sexual designs (among other things), as well as the oppressiveness of those who oppose us.

10. THAT through God's precious gift of salvation in Jesus Christ, we may be forgiven our sexual misuses (and all our other wrongs), healed of our sexual hurts and abuses, delivered from fear and guilt, and empowered to change those individuals and institutions that oppress us.

continued on page 15

TORONTO . . .

GENERAL CONFERENCE XI
JULY 11 - 17, 1983

THE PEOPLE CITY

by Gary Chapman
Host Church
Conference Coordinator

In 1797 there was a populous of 241 people living in the Town of York. In 1983 this same settlement, now named Toronto, has a population of 3,000,000 - twelfth largest city in North America. Back in 1797 all citizens were loyal subjects of the British Crown and have remained so to this day, even when the town was occupied by the American forces during the War of 1812-14 (for only four days!).

Today Toronto is the largest city in Canada: the financial and cultural centre of the country. Over the years the city has been part of the WASP (White Anglo Saxon Protestant) provincial political machinery, in fact, controlled by the Orangemen as late as 30 years ago. Now the city has shed its provincialism and rivals any city for its multi-cultural, multi-lingual mosaic. The 500,000 Italians make it the largest Italian community outside of Italy. The Chinese community is the largest in North America. The Greek, Portuquese, West Indian and German communities each number about 100,000 persons. And smaller, yet distinguishable communities of South Americans, Japanese, Russians, Hungarians, Poles, Dutch, Cuban, Belges and Ukrainians exist.

Culturally, Toronto is the home of the renown Toronto Symphony Orchestra and the Toronto Mendelssohn Choir, both performing at the new and acclaimed Roy Thompson Hall. Toronto has more art galleries than Los Angeles and Chicago combined; is the home of the traditional University of Toronto (site of General Conference) plus the newer and innovative York University. Thousands of international students of elementary and secondary school age attend such select private schools as Upper Canada College and Branksome Hall. Sculptor Henry Moore has donated his working models and sketches to the Art Gallery of Ontario.

What other city has a castle (Castle Loma), the world's tallest free standing structure (CN Tower), world's largest Chinese collection outside of China (Royal Ontario Museum), most electronic stock exchange (Toronto Stock Exchange - more shares traded than the New York Stock Exchange, although only penny mining stocks), most complete transit system (according to Diner's Club Magazine), one of the world's cleanest subway (tube) systems, the world's largest thermo electric plant (Lakeview), eighth tallest building in the world (First Canadian Place), world's longest street (Yonge Street - 1,178.3 miles long), world's largest annual exhibition (Canadian National Exhibition), North America's first municipal government (followed by Miami-Date County), world's largest nuclear electric plant (Pickering). And the list goes on and on. (Be sure to pick up a copy of "The Terrific Toronto Trivia Book" at the MCC Toronto Celebration Day table.)

The world's sweetheart, Mary Pickford was born in Toronto, as well as Raymond Massey, Percy Faith, Beatrice Lillie and Christopher Plummer. Robert Goulet was raised here and opened the pre-Broadway production of Camelot, starring Richard Burton, at the O'Keefe Centre theatre. Insulin was discovered here by Dr.'s Banting and Best, Pablum was formulated at the Hospital for Sick Children; standard time zones were negotiated at the University of Toronto campus.

For the gourmet, food is available from the sublime to the ridiculous - world class restaurants to fast foods - Winston's to MacDonalds, and all within easy reach of the University campus. The spices of the world are ready for your palate be it in Indian, Italian, Argentinian, Greek, French, Danish, Chinese, Polish, Continental, Moroccan, Japanese, Indonesian, Ukrainian, Hungarian, Vietnamese, Swiss cuisine - you name it. You can even dine in Raymond Massey's childhood home.

Shopping is a delight! With the Canadian dollar at approximately 20 percent less than the U.S. Dollar, English China and Irish crystal are a must and at huge savings. The world's oldest trading firm has its flagship department store (Hudson Bay Company - The Bay) here, with Sears, Eatons, Simpson's, Holt Renfrew (part of the Neiman-Marcus organization) and thousands of specialty shops. Some are on chic Bloor Street and in the Yorkville area, some in the downtown core; or in the Eaton's Centre arcade and many others in the 4.5 miles of underground malls connecting the business towers of the city - all weatherproof. And to sweeten your purchases, the 7 percent Provincial Sales Tax will be rebated on merchandise taken home with you (forms will be included in your registration packet).

The University of Toronto was founded in 1828 as King's College. Since that time the various church colleges and universities have joined in a federation which forms the present day University. Until the 1950's the University was accessible only to the upper class of Canadian society. Since then it has been opened to all and now the University has an enrollment of 50,000 students. The campus is located in the heart of the city centre. Most shopping, dining, attractions and entertainment is within walking distance.

Toronto is a very walkable city - at any hour, provided you use the major, well-lit streets. During the summer weekends people walk up and down the main (Yonge) street till the wee hours of the morning and the roadway is lined bumper to bumper with cars travelling up and down - all people watching.

July in Toronto is very hot and humid and can be compared with New York, Chicago and any other northern U.S. city. So please, no skis or other winter sports equipment or clothing. The only Polar bears you will see will be at the Metropolitan Toronto Zoo!

we have a healing ministry

by the Rev. Jeffrey Pulling, Ph.D.
Hartford, Connecticut
Director of Samaritan Extended Studies
Consultant on Ministry Resources

Isaiah 53:4-6 (Revised Standard Version, inclusive editing)

Surely he has borne our griefs and carried our sorrows.
Yet we esteemed him stricken, smitten by God, and afflicted.
But he was wounded for our transgressions, he was bruised for our iniquities.
Upon him was the chastisement that made us whole,
And with his stripes we are healed.
All we like sheep have gone astray; we have turned every one to our own way.
And God has laid on him the iniquity of us all.

All of us know what it means to be sick, to hurt, to agonize. We know this from our own personal experiences, and we know it from living and sharing and crying with other people. A major part of Jesus' ministry was dealing with brokenness and dis-ease in people. The passage from Deutero-Isaiah above comes from the Suffering Servant Song, and it describes Jesus' earthly ministry as well as his atoning suffering and death on a cross. Jesus healed many, many people with whom he came into contact of physical, emotional and spiritual ailments. And Jesus instructed his disciples to heal in his name. There were broken, hurting people all around Jesus throughout his ministry. There are still broken, hurting people all around.

Those of us who have sensitive eyes and ears perceive people everywhere around us who are in need: persons who feel alienated from others, persons who feel alienated from God, persons who feel alienated from their own selves, their own bodies. A ministry of reconciliation and healing is desperately needed both within the church and outside the church, to whomever we encounter. God desires every person to be whole and healthy - whole in body, mind and spirit. Many of us who are Gay and Lesbian know what it is like to live a bifurcated life, cut in two, feeling that our sexuality and emotional attractions have nothing to do with our spirituality, or our job, or our family and friends. MCC has brought so many people back together again who were split and hurting. This is one of our special callings.

One of the evening worship services at Eastern Clergy Conference in February focused on healing. I was deeply moved as I prayed for other people and was prayed for. I was also struck, however, with how much we resist being instruments of God's healing, how much we perpetuate dis-ease and illness (physical, emotional and spiritual) among our clergy and lay members.

I believe that MCC's ministry of healing would be much more powerful and effective if we worked through some things that are holding us back.

The first is not realizing that every one of us needs healing. Sickness, unhealthiness and suffering are not just out there in other people; they are also present in us personally. We must first recognize the dis-ease in ourselves. Every one of us needs to be healed of physical conditions, physical habits that are self-destructive, emotional scars, emotional wounds that are still bleeding, and/or spiritual unrest and turmoil. I think that you know what I am talking about. None of us is whole and healthy in our entire being. Each one of us has dis-eased and broken parts of our life in need of healing. Some of us just hide it better than others. Whenever we feel pain, whether that be physical distress, emotional distress, or spiritual distress, that pain is an indication to us that something is wrong. Pain functions like an alarm clock - waking

us up and alerting us to danger. Pain tells us: you are hurt, you are bleeding, do something. All of us have parts of our being in need of healing, and if we do not deal with our own brokenness and unhealthiness, it will get in the way when we attempt to minister with others.

The second obstacle that we must work through is our difficulty in seeing health and healing as a spiritual matter. Many of us are suspicious of faith healers because of all the quacks and charlatans in that racket. We have seen TV shows and films that expose faith healers who are in the business to build up a name and fortune for themselves. Even when a faith healer does seem to be genuine, usually only the dramatic physical healings are emphasized, not the less dramatic healings that lead to wholeness and health in our total being. We then may think to ourselves: I cannot be an instrument of healing like so-and-so; why even try? What does the ministry of healing have to do with me?

Well, there is a spiritual gift of healing given to certain individuals. Some persons are gifted to be fine-tuned instruments of the Holy Spirit in curing illness and restoring health. This does not excuse the rest of us, however. All Christians are called to a ministry of healing. Whether we receive a special gift or not, we can still be used by God individually and as a church to bring about our own healing and the healing of others.

Another objection we may have to seeing healing as a spiritual matter is that our society teaches us that religious faith can do nothing for pain and disease. We are taught to trust in physicians to cure us, to trust in pills to alleviate physical pain, to trust in tranquilizers to dull emotional pain. Medicine and Christian faith do not have to work independently of each other, however. We human beings cannot be neatly divided up into physical, mental/emotional, and spiritual compartments. We are a unity of our parts and we cannot be split up. What happens to one part of our being happens to the rest of our total being. When I get angry or embarrassed, blood rushes to the skin surface of my face, and I get "all red." When I am nervous, my knees shake and my legs feel weak. Worry and pressure can cause anything from pimples to headaches to backaches to ulcers. Some people when they are depressed get ravenously hungry (I know I do); others lose their appetite.

We are a unity of our parts. What happens to one aspect of our being affects every other aspect. Medicine cannot take care of all our problems. Healing and health are also a psychological matter *and a spiritual matter.*

A third obstacle to work through is that we are often more comfortable with dis-ease than health. We can get so accustomed to not feeling well ourselves, to living with destructive habits, to living in destructive relationships (spousal, family or friends), that we regard them as our normal, everyday lifestyle. We can get so accustomed to expecting unrest and troubled behavior in those around us that it never strikes us how contrary this all is to God's purpose for us. What is really sinful, in my estimation, is when we, in effect, encourage and perpetuate dis-ease because we are more comfortable dealing with people when they are dependent, or hurting, or easily swayed/manipulated because of guilt. It is vital for MCC's healing ministry that we truly want the full, total health of every member and be willing to pay the price for that in the way we operate and conduct our ministries.

Our model for a healing ministry is Jesus himself. Jesus did not go around *explaining* disease and suffering; he just did something about it every chance he got. Whenever he encountered someone with a physical disease or handicap, or emotional block, or spiritual ailment or possession, Jesus talked with them, touched them and healed them. Unlike other rabbis and teachers of his day, Jesus showed no contempt for the frail, sick and disabled. On the contrary, they were a major part of his ministry.

Jesus was firmly convinced of God's purpose for human wholeness and salvation. Jesus said he came that we might have abundant life, life in its fullness (John 10:10). He never once supported the Old Testament notion that disease and handicap are punishments sent by God. Instead he spoke and acted as if disease and handicap are evils against God's perfect will. They must be fought and overcome. Jesus in his ministry lived and taught that the individual is a unity of body, mind and spirit. Our body, mind and spirit affect and influence each other; all three must be taken into account. Our whole being is created by God; our whole being can get sick, hurt, and broken. Our whole being needs the healing touch of the God we know in Christ Jesus, of the God we know as the Holy Spirit.

To assist us in our ministry of healing, we have two physical aids which we receive from our Christian heritage. One is anointing oil, and the other is laying on of hands. There is nothing magic or automatic about either one, but both are valuable aids.

First, *oil.* It is not necessary to anoint people with oil when we pray for healing, but it *is* an ancient, Biblical symbol that can be beneficial. In Biblical times, oil (usually olive oil) was universally considered a medicine. References to anointing occur throughout the Bible. Some of these references are concerned with anointing of the sick for healing, which was a common practice in Jesus' day. In the parable of the Good Samaritan, the injured man was treated by having oil poured on his wounds (Luke 10:34). The twelve apostles used oil in their healings (Mark 6:13). The instruction in the Letter of James to use oil when praying for the sick (James 5:14) was simply an order to employ the best medicine along with prayer. This passage implies that prayer and medicine go together. Today, when we anoint the forehead of someone in the sign of the cross, we do it as a sacramental sign invoking the healing love of God that we know in Christ. This symbol of oil points beyond itself to the presence of the healing Christ. We use bread and fruit of the vine in a similar way in Holy Communion, and water in Baptism. Oil is something physical and tangible that helps us to get in touch with the spiritual. Several local MCC congregations offer anointing oil at Communion time in addition to the elements for those who desire to be anointed and prayed for. This may be done at the same serving stations where the Communion elements are shared or at a separate station.

Second, *laying on of hands.* This also is a Biblical practice - to reach out and touch someone when praying for them. Think of all the ways we communicate through physical touch. When we greet someone we love or when we want to comfort someone, our first impulse is to reach out and touch. Our hands communicate. Screaming babies can be reassured and quieted by someone picking them up and holding them. When we reach out to shake someone's hand, we are in effect saying that we accept this person rather than rejecting them.

This, our natural desire to communicate caring for others through our hands, is further enhanced by the example of Jesus, who made it a frequent practice to touch people when healing them. The laying on of hands is a tangible, physical expression of Christ operating in and through us as we minister in his name.

We are called to a ministry of healing. There will be some who will have a special gift in this area, but we can all get involved

continued on page 15

Government Structures & Systems

GSS members meeting in Ft. Lauderdale work on revising Article V and Article VI of the By-laws.

by Larry Rodriguez
Lay Representative
Southwest District

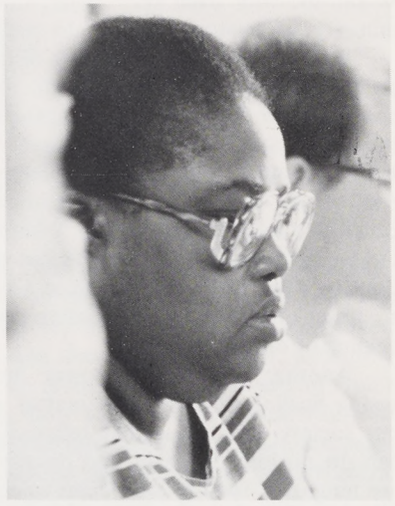
The Commission on Government Structures and Systems (GSS) was established by the Sixth General Conference in Dallas, Texas, in 1975. The motion which created GSS was as follows:

> "Move the establishment of a Commission on Government Structures and Systems for the purpose of investigating and proposing possible governmental models toward which our growing Fellowship might consciously direct itself."

At the Tenth General Conference (Houston, 1981) GSS presented its first major proposal for the revision of Fellowship By-laws. The proposal, which was subsequently adopted by the General Conference, had as its guiding principle that by-laws should be *enabling* rather than *restricting*.

Among the tasks with which GSS was charged by the Tenth General Conference was the revision of Article V and Article VI of our current By-laws. These two articles deal with the governmental organization of our Fellowship and the process by which groups of people can become officially affiliated with the UFMCC. As the Commission met in July in 1982 in Dallas, TX and again in February, 1983, in Fort Lauderdale, FL, the members of the Commission became acutely aware of the need to reevaluate the purpose of each level of Fellowship organization. Among the things which had to be considered were:

1. The need for the organizational structure to be *enabling* rather than *restricting* to the functioning of the Fellowship.
2. The need to redefine the primary purpose of the various levels of government (international, regional, local).
3. The need to redefine the function of various officers within the Fellowship.
4. The need to broaden geographical representation on the Board of Elders.
5. The need to reevaluate the process by which groups of people become affiliated with the UFMCC.



Rev. Delores Berry

Clergy and lay people meet for the third time and continue to re-evaluate the structure of UFMCC.

journey

YES! I want to subscribe to "JOURNEY"

( ) $16.80 for a one year subscription, USA, Canada and Mexico.

( ) $20.80 for a one year subscription to countries outside of the USA, Canada and Mexico.

NAME: _____

ADDRESS: _____
Street:

City: _____

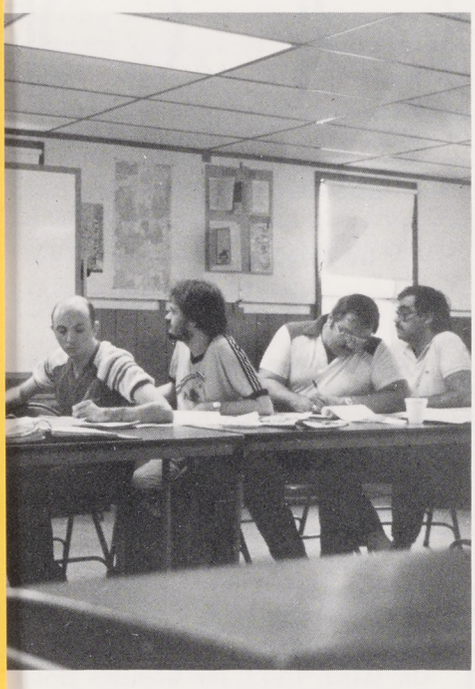
Zip/Postal Code: _____

Country: _____

Please make all checks/money orders payable to UFMCC.
Please make all checks/money orders payable on a US Bank in US funds only.

Please send to "Journey Subscriptions," 5300 Santa Monica Blvd., Ste. 304, Los Angeles, CA 90029-9990, USA.

meet their General Conference deadline.



GSS. The detailed report of GSS will be part of the pre-conference packet. It is essential reading. Also, District Coordinators and Lay Representatives (which as a group comprise the Commission) are excellent resource people for more information on the proposal.

virtue of their function, the regions would require boundaries drawn so that each region would contain adequate financial and human resources to carry out the functions of the region.

4. Establishment of *area* structures within each region for the primary purpose of promoting fellowship and spiritual growth and development within a region.

5. Establishment of a Regional Committee charged with carrying out many of the functions of the current Board of Home Missions, as well as some new functions defined in the proposal.

6. Establishment of procedures for approval of church bodies which
   a. Emphasize maturity and strength, rather than size.
   b. Recognize that structural differences defined by the By-laws are for internal purposes within the

Samaritan

Samaritan Resident College is in the process of selecting a new Dean.

Those interested in the position should possess a graduate degree in theology, education, or in a related field. Candidates must also be members in good standing of the UFMCC.

The Dean of the Resident College should also be versed in curriculum development, educational planning and academic administration.

Samaritan Resident College is a very special educational facility. It is like none other in existence. The above position offers the right educator an immense challenge. The rewards can be limitless.

If you are interested in applying for the position of Dean of the Samaritan Resident College, please send your qualifications to the Samaritan Management Team at 5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029. Inquiries are being accepted until June 1, 1983.

classifieds

WANTED

Preludes (for piano) based on hymns in MCC Hymnal or on your favorite hymns. These will be published in a collection available at nominal cost to Fellowship churches. Please write down your music neatly in black ink since we will not recopy it. Send to: L. Israel, MCC Harrisburg, P.O. Box 3897, Harrisburg, PA 17105.

CLASSIFIED ADVERTISING: 10 cents per word including names, numbers, etc. All orders must be pre-paid and received by the fifth of the month. Classifieds must be inclusive of gender, age and race.

JOURNEY CLASSIFIEDS are for church needs only. Make checks to UFMCC, JOURNEY.

try one

Governm
Structur
Systems

by Larry Rodriguez
Lay Representative
Southwest District

The Commission on Government Structures and Systems (GSS) was established by the Sixth General Conference in Dallas, Texas, in 1975. The motion which created GSS was as follows:

> "Move the establishment of a Commission on Government Structures and Systems for the purpose of investigating and proposing possible governmental models toward which our growing Fellowship might consciously direct itself."

At the Tenth General Conference (Houston, 1981) GSS presented its first major proposal for the revision of Fellowship By-laws. The proposal, which was subsequently adopted by the General Conference, had as its guiding principle that by-laws should be *enabling* rather than *restricting*.

Among the tasks with which GSS was charged by the Tenth General Conference was the revision of Article V and Article VI of our current By-laws. These two articles deal with the governmental organization of our Fellowship and the process by which groups of people can become officially affiliated with the UFMCC. As the Commission met in July in 1982 in Dallas, TX and again in February, 1983, in Fort Lauderdale, FL, the members of the Commission became acutely aware of the need to reevaluate the purpose of each level of Fellowship organization. Among

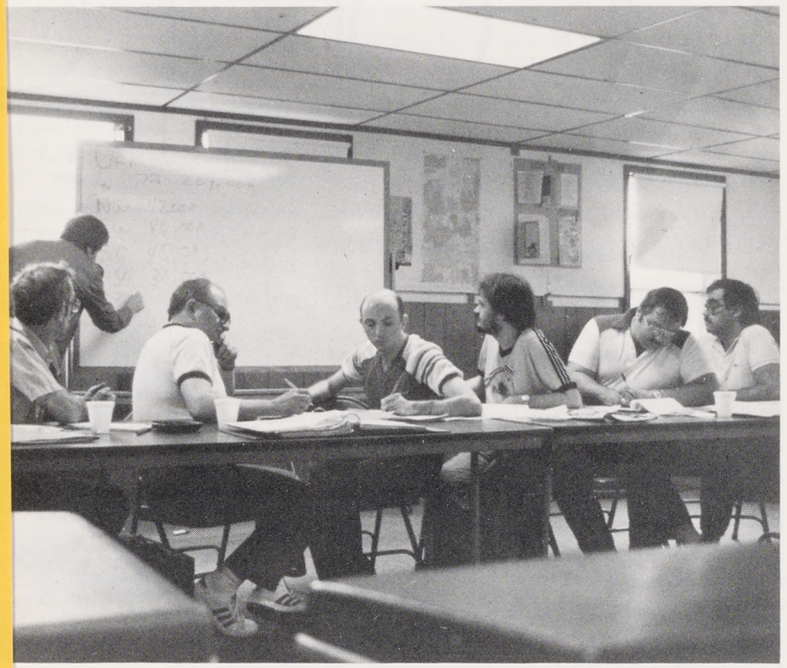
Elders.

5. The need to reevaluate the process by which groups of people become affiliated with the UFMCC.

Rev. Delores Berry

Clergy and lay people meet for the third time and continue to re-evaluate the structure of UFMCC.

nembers work together to meet their General Conference deadline.
rry Rodriguez).



UFMCC only, and that all local church bodies are to be considered equal as churches.

s outlined above are only he revisions proposed by GSS. The detailed report of GSS will be part of the pre-conference packet. It is essential reading. Also, District Coordinators and Lay Representatives (which as a group comprise the Commission) are excellent resource people for more information on the proposal.

virtue of their function, the regions would require boundaries drawn so that each region would contain adequate financial and human resources to carry out the functions of the region.

4. Establishment of *area* structures within each region for the primary purpose of promoting fellowship and spiritual growth and development within a region.

5. Establishment of a Regional Committee charged with carrying out many of the functions of the current Board of Home Missions, as well as some new functions defined in the proposal.
6. Establishment of procedures for approval of church bodies which
   a. Emphasize maturity and strength, rather than size.
   b. Recognize that structural differences defined by the By-laws are for internal purposes within the

Samaritan

Samaritan Resident College is in the process of selecting a new Dean.

Those interested in the position should possess a graduate degree in theology, education, or in a related field. Candidates must also be members in good standing of the UFMCC.

The Dean of the Resident College should also be versed in curriculum development, educational planning and academic administration.

Samaritan Resident College is a very special educational facility. It is like none other in existence. The above position offers the right educator an immense challenge. The rewards can be limitless.

If you are interested in applying for the position of Dean of the Samaritan Resident College, please send your qualifications to the Samaritan Management Team at 5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029. Inquiries are being accepted until June 1, 1983.

classifieds

WANTED

Preludes (for piano) based on hymns in MCC Hymnal or on your favorite hymns. These will be published in a collection available at nominal cost to Fellowship churches. Please write down your music neatly in black ink since we will not recopy it. Send to: L. Israel, MCC Harrisburg, P.O. Box 3897, Harrisburg, PA 17105.

CLASSIFIED ADVERTISING: 10 cents per word including names, numbers, etc. All orders must be pre-paid and received by the fifth of the month. Classifieds must be inclusive of gender, age and race.

JOURNEY CLASSIFIEDS are for church needs only. Make checks to UFMCC, JOURNEY.

try one

Governme
Structur
Systems

by Larry Rodriguez
Lay Representative
Southwest District

The Commission on Government Structures and Systems (GSS) was established by the Sixth General Conference in Dallas, Texas, in 1975. The motion which created GSS was as follows:

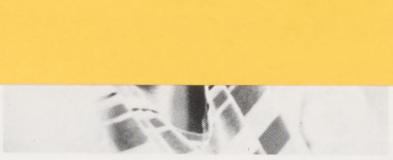
> "Move the establishment of a Commission on Government Structures and Systems for the purpose of investigating and proposing possible governmental models toward which our growing Fellowship might consciously direct itself."

At the Tenth General Conference (Houston, 1981) GSS presented its first major proposal for the revision of Fellowship By-laws. The proposal, which was subsequently adopted by the General Conference, had as its guiding principle that by-laws should be *enabling* rather than *restricting*.

Among the tasks with which GSS was charged by the Tenth General Conference was the revision of Article V and Article VI of our current By-laws. These two articles deal with the governmental organization of our Fellowship and the process by which groups of people can become officially affiliated with the UFMCC. As the Commission met in July in 1982 in Dallas, TX and again in February, 1983, in Fort Lauderdale, FL, the members of the Commission became acutely aware of the need to reevaluate the purpose of each level of Fellowship organization. Among

representation on the Board of Elders.

5. The need to reevaluate the process by which groups of people become affiliated with the UFMCC.



Rev. Delores Berry

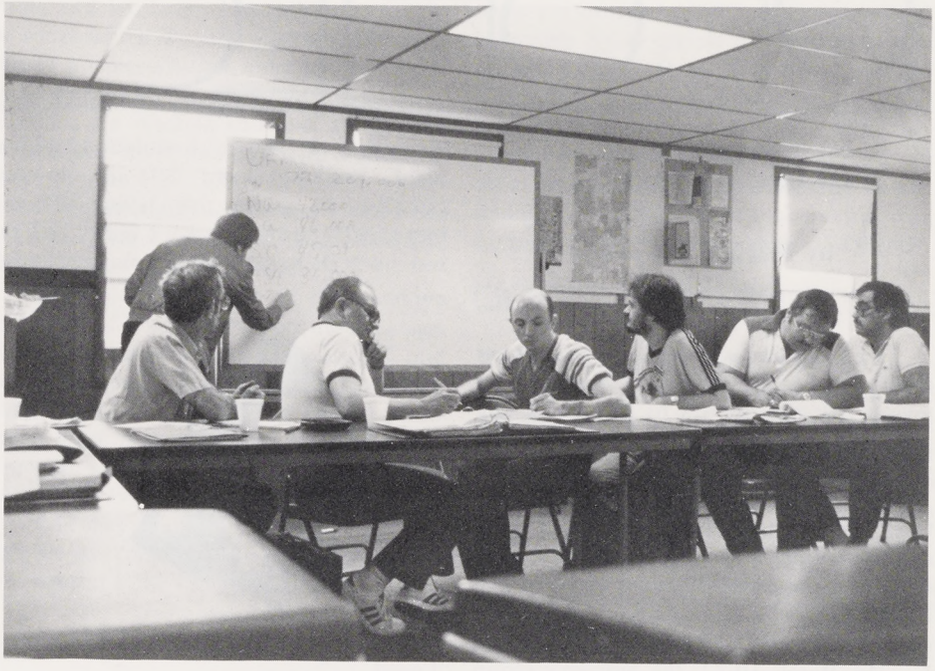
Clergy and lay people meet for the third time and continue to re-evaluate the structure of UFMCC.

Initially, a full day was devoted by the Commission to discussing these and other considerations and what kind of structure would best enable the Fellowship to function effectively. Over the next four days, the Commission began to work out the details of what would be the purpose of each of the structures within this new organizational concept, and how the whole system would work.

It is impossible to give a detailed study of the proposal from GSS here; however, some essential features of this proposal are:

1. Recognition that final government control at each level of the Fellowship is exercised in the meetings of the local congregation, the newly defined Regional Conference, and the General Conference.
2. A Board of Elders consisting of:
   a. the Executive Committee of five elders elected at-large by the General Conference for the positions of Moderator, Vice Moderator, Clerk, Treasurer, and World Church Extension Elder.
   b. the *Regional Elder* elected from and by each Regional Conference.
3. Newly defined *regions* to replace former *district* structure. By virtue of their function, the regions would require boundaries drawn so that each region would contain adequate financial and human resources to carry out the functions of the region.
4. Establishment of *area* structures within each region for the primary purpose of promoting fellowship and spiritual growth and development within a region.
5. Establishment of a Regional Committee charged with carrying out many of the functions of the current Board of Home Missions, as well as some new functions defined in the proposal.
6. Establishment of procedures for approval of church bodies which
   a. Emphasize maturity and strength, rather than size.
   b. Recognize that structural differences defined by the By-laws are for internal purposes within the UFMCC only, and that all local church bodies are to be considered equal as churches.

Commission members work together to meet their General Conference deadline. (Photos by Larry Rodriguez).



The features outlined above are only a highlight of the revisions proposed by GSS. The detailed report of GSS will be part of the pre-conference packet. It is essential reading. Also, District Coordinators and Lay Representatives (which as a group comprise the Commission) are excellent resource people for more information on the proposal.

Samaritan

Samaritan Resident College is in the process of selecting a new Dean.

Those interested in the position should possess a graduate degree in theology, education, or in a related field. Candidates must also be members in good standing of the UFMCC.

The Dean of the Resident College should also be versed in curriculum development, educational planning and academic administration.

Samaritan Resident College is a very special educational facility. It is like none other in existence. The above position offers the right educator an immense challenge. The rewards can be limitless.

If you are interested in applying for the position of Dean of the Samaritan Resident College, please send your qualifications to the Samaritan Management Team at 5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029. Inquiries are being accepted until June 1, 1983.

classifieds

WANTED

Preludes (for piano) based on hymns in MCC Hymnal or on your favorite hymns. These will be published in a collection available at nominal cost to Fellowship churches. Please write down your music neatly in black ink since we will not recopy it. Send to: L. Israel, MCC Harrisburg, P.O. Box 3897, Harrisburg, PA 17105.

CLASSIFIED ADVERTISING: 10 cents per word including names, numbers, etc. All orders must be pre-paid and received by the fifth of the month. Classifieds must be inclusive of gender, age and race.

JOURNEY CLASSIFIEDS are for church needs only. Make checks to UFMCC, JOURNEY.

try one

Profile

Womanspirit at MCC-San Francisco

by Melanie J. Nielsen
Lay Minister

Two months ago I didn't even want them. I needed them too much to let myself risk opening up to them – in any way. It's safe alone. Two months ago, safe was enough. Almost.

But gradually, gently, I was drawn to these women; and as they touched me, my defenses broke down and I allowed myself to need, and finally to want to belong to them. I am so glad. There my part of the story begins.

On March 10-12, the women's group of MCC-San Francisco met with Paula Schoenwether, from De Colores MCC, to bring into focus our needs, our goals and our identity as a group.

We had started meeting last August when Rev. Janie Spahr was still part of the MCC-SF staff, and the group grew quickly in number and bonding. (I refer to that group as "we" even though I was not yet a part of it then). Others saw that growth and care; many of the men envied us and jokingly (?) inquired about membership. We looked forward to Monday evenings together and thrived in each other's company. We were just beginning.

Janie left to continue her ministry elsewhere in December, and in the ensuing months, missing her dynamic spirit and sparkling eyes, our group slowly disintegrated. Where once twenty-plus women had met together, our number dwindled to six, four sometimes, nine or ten at best. The few who remained deeply committed grew frustrated, hurt, angry. So they sent up a plea of, "Help!" and Paula came to our aid.

We discussed all of this with Paula on the first evening of the workshop. We spoke of our needs, our wants, and our last breaths of hope that the women's group wouldn't dissipate into oblivion, as it seemed doomed to do. Paula listened. She also spoke of women around the Fellowship – women like us – De Colores and Chrysalis and others – and their struggles, their successes and our commonalities. We listened. It was a foundation-building night, breaking down defenses, opening ourselves to shared risk, laying still and inexplicable groundwork. I didn't analyze too much then; my heart simply murmured,

"I need . . ."

Friday night came and the group met at Karen and Melinda's house for a potluck dinner, after which we armed ourselves with pen and paper to release streams of consciousness. Paula set us flowing with questions such as: "What do I need?," "What do I need from the women's group?" and then, "What are my fears?" How long had we harbored voiceless answers to these questions? They burned inside. I could have written for hours. I wondered why I hadn't already, on my own, "written things *out*," like I used to do. (Oh, Paula. It's so simple. Why did I need a stranger to start me writing again? To start me risking safety? To start me setting myself free?)

We wrote for a little while and then split into pairs with instructions to share as much as we wanted to from our lists – in uninterrupted monologues. Something mystical happened. Something mystical had been happening all along, and was progressively deepening. Some of us hadn't risked sharing anything so vital to us as our needs and fears in longer than we could remember.

But here was someone waiting to listen, just listen, as long as we wanted and needed to speak; our defenses were down from baring our souls to the page, and something happened. We risked! We shared incapacitating fears, and someone heard, often understood, and definitely cared. We shared aching needs, and found that we were not alone. We found a need for each other, for community together. And we found our spirits embracing – pupils darkening, moistening, hands reaching, almost touching . . .

When we returned to the rest of the group, the circle condensed. We were all still there – simply more there than we had been before. Back in the group, as we poured out our feelings, it dawned on me that amidst all of our differences, something more significant than I have yet found language to express arises in our coming together. We bond, united, within womanspirit and Godspirit flowing in our circle. We rested there, bathed in pure, mute emotion that I cannot explain – emotion beyond nouns, emotion in the realm of energy, verbs: emotion that exhilarates, but tenderly; that frees, but painfully; that frightens, though hushed; that brings forth peace, and thanks, and wonder, and that compels the most silent of tears.

My heart still murmured, "I need . . ." but something nearly inaudible also whispered, "Be still, and know that I am God." The spirit, the circle, the trust . . . As we left to go home that night, even the most subdued and previously withdrawn women among us hugged each other. I had to tear myself away to go home; it seemed almost violent to interrupt the mood. I wanted to bask in it forever.

By the next morning, the mood hadn't disappeared. I awakened early, anxious to get up! On Saturday! We met at church again, and this time dealt with the hard-core issue of commitment. Things had been lovely so far, but how were we to go on now with the rest of our lives? What would the women's group mean next week? Next month? Openly and honestly, we discussed priorities – our differing needs and previous commitments, our lack of time and our need for time together.

Even within the intensity of logistics discussion, we discovered deep respect and trust for each other beginning to blossom. We were listening. We were risking. We were needing. (Paula! Why did we need a stranger to pull us into vitality again? I honestly don't know if we would have made it without you. Your amazing, dynamic insight provided us with language for what we already knew but couldn't say. And yet, it was always there, within us.) And then each one of us contracted commitment to the group for six weeks, when we would rehash what had happened, focus again on on the future, and contract again. Words, words, gushing, bonding, and then – we stopped.

continued on page 11

PROFILE continued from page 10

Paula gently asked, "How do you feel?"

The inexplicable emotion of the night before, still present, began to whirl and whirl, more deeply and profoundly, pouring out, around, and through our circle. The spirit – our womanspirit – oh! Exhilaration, thanksgiving, hope! But we sat, hushed, and some of us nodded our heads and some bowed them as one of us said, "I'm so excited and glad and – kind of scared." Paula asked, "Why are you scared?" And she replied, in a voice decrescendoing, "I think I'm scared because it might go away." And one of us later said (and my voice broke, and my eyes filled, along with many, many eyes), "I'm scared because I need this group, I need all of you so much that I can't stand it if we can't make it work. We've just got to make it work." ("I need! I need!" shouted now!) Paula said, and we knew, that we already had something pretty amazing if we were that afraid of losing it. Yes.

Saturday night, for the closing session, we came softly to our worship together. Paula and her lover, Nancy Wilson, taught us songs which we sang together, and some shared poems, a hymn, a psalm. We shared our perceptions of God; we shared communion; we reached out and we reached in, and our circle pulsated with a powerful love and unity. Intense, tender power filled and strengthened us and hushed our need and fear. Present tense satisfied and filled all time, space, awareness.

All of that was weeks ago now, and it's taken me this long to substitute language for an experience deeply emotional and personal enough to defy verbal expression. Even now I want to toss this, knowing how much *more* that time was. But because it was that meaningful, I had to attempt to tell it.

Life has continued in its time; the number of women in our circle grows, and we continue to bond and draw closer, sharing and risking more and more of ourselves and finding power and love in the sharing. We're in the process of choosing a name for ourselves, but have kept too busy becoming *We* to choose just the right name so far. Those three days were just the beginning for us. And now we are more, and evolving stronger, greater, healthier. We need. We continue to need, and we need each other. Thank God that we are finding each other. How much better true community is than the safety of solitude.

□□□□□□□□□□□□□□

If you know someone for "Profile" please send us their name and a way in which we can contact them. Include a brief statement why you would like them considered Or you can recommend yourself or write an article yourself. Please send all information to JOURNEY. Pictures are real important.

□□□□□□□□□□□□□□

Samaritan Sunday

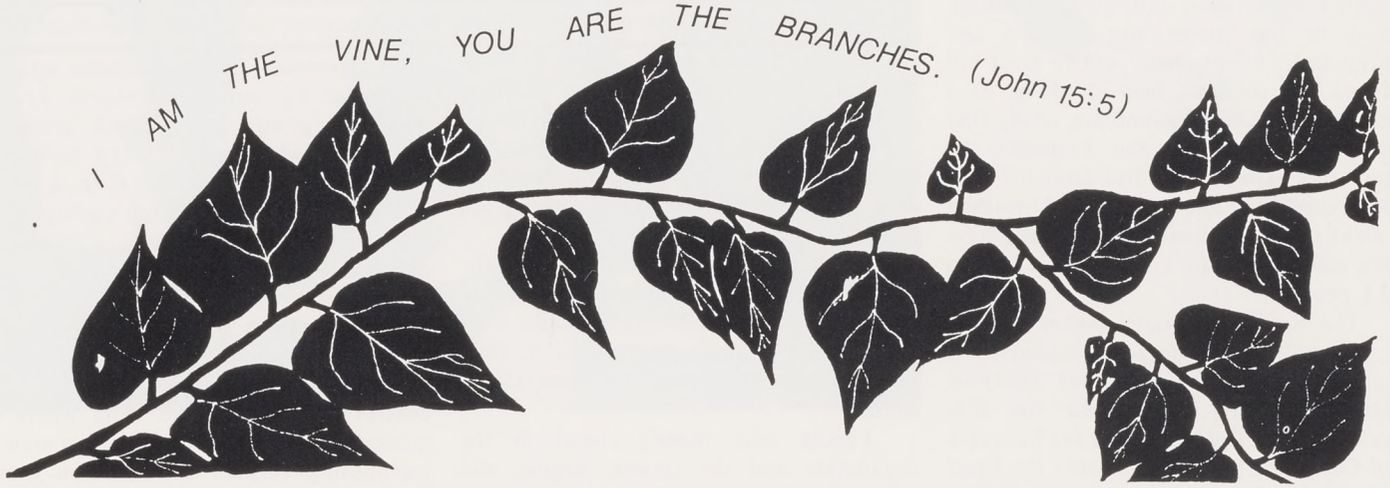
ANY SUNDAY IN MAY

stay connected

Support
our Fellowship
educational ministries

SAMARITAN EDUCATIONAL MINISTRIES
5300 Santa Monica Boulevard
Suite 104
Los Angeles, California USA 90029

"Knowledge Is Power,"
Be powerful,
Attend the Resident College.
Learn at home
through extended studies.
Support Samaritan.
It's your school.



Eastern Clergy Conference

by June Norris
Pastor, St. John's MCC

"This has been the best conference I have ever attended." This remark was heard again and again as 1983's Eastern Clergy Conference drew to a close.

Seventy-seven clergy, student clergy and significant others converged upon Ft. Lauderdale expecting balmy breezes and sunshine. Perhaps Weather Control preferred we experience southern Florida's diversity. We had cold air, torrential rain and a tornado watch...in addition to...balmy breezes and sunshine.

Church of the Holy Spirit MCC's hospitality was outstanding. Not only was everyone housed by members and friends of the church, they also provided transportation and daily served a delicious lunch. Nothing was overlooked to assure the comfort of each individual. The Rev. John Gill has every reason to be proud of his caring congregation.

Our conference began after lunch on February 14th, in the 'upper room' of Ft. Lauderdale's new building. We gathered together for a short introductory period, giving us the opportunity to meet and clergy and student clergy and to greet old friends. I couldn't help thinking, as I looked at new faces around me, of my first clergy conference in San Francisco 10 years ago. Only a handful attended that conference and I knew them all. I breathed a silent prayer of thanks that so many have been called to make known God's love to ALL people.

The Rev. Ken Martin, pastor of MCC in the Valley and doctoral candidate at the Institute for the Advanced Study of Human Sexuality, conducted the first workshop on "The Minister as Sex Educator and Counselor." He emphasized the equal importance of the three parts of sexuality: a. genital sex b. sensuality and c. sociality. We were reminded it is time for the Church to form a sexual theology and to recognize sexuality as a part of every person. "The Church," Martin told us, "society and the home have all considered as taboo the discussion of sexuality. As a result of this neglect we are all sexually damaged."

The Rev. Jimmy Brock, pastor of MCC Atlanta, preached at the first of our three worship services. For many, it was the first opportunity to hear this ex-southern Baptist pastor. His message "What does it mean to be spiritual," enthralled us and we were charmed by his wit.

After worship many of us were transported to the home of two brothers who were hosting a social time and providing a delicious buffet dinner. We witnessed again the generosity of true southern hospitality, exhibited so abundantly during the entire conference.

New Zealand clergy licenced

MCC Auckland, New Zealand celebrates the Installation Service of Rev. Leigh Neighbour.

Members and friends of Metropolitan Community Church in New Zealand gathered at the Auckland Church Centre on 20th February, to see and take part in the installation of the Rev. Leigh Neighbour as a fully licensed clergyperson in the denomination.

Neighbour had previously acted in the capacity of worship coordinator as a lay person for the past 1½ years while completing and awaiting the results of final examinations, giving him professional clergy status.

Family and friends joined in the installation and the rousing singing, and telegrams of congratulation were read out from overseas. The installation was also witnessed by representatives of Lesbian and Gay groups and Church groups in Auckland, who brought their own good wishes. In his address, Bill Hein, a former pastor, paid tribute to Leigh's patience and dedication. Following a moving installation and prayer of dedication, the filled chapel broke into joyous applause.

MCC takes a further step forward with the first New Zealand clergy now licensed. It is hoped this year, to look at other centres in New Zealand from where enquiries are being received, with a view to establishing further MCC church groups there.

Tuesday's schedule began at 10 with the first of four two-hour segments of a workshop on "Inner healing," by Sister Marlene Halpin. Sister Halpin, from Kalamazoo, MI, is a continuing education specialist and former professor at Notre Dame. She is author of *IMAGINE THAT: USING PHANTASY IN SPIRITUAL DIRECTION*. (William C. Brown Co., Publishers, 1982).

Sister Marlene invited us to use our imaginations as she guided us through exercises which assisted us to get in touch with our inner selves. I was enchanted to discover the value of a tool we already possess. From the beginning until the end I was spellbound...eager to learn more about myself and my relationship to God, how to deal with anger and to forgive. I learned how easily our "affective memory" can trigger our reactions. I saw my own ardor reflected in the faces of my sisters and brothers. The quiet charm, humor, compassion and love reflecting from this woman captivated us.

When the workshops were finished and she had to go my heart was crying, "Stay... I want to know more." While she was making her way toward the door, someone began to sing, "God be with you till we meet again." As she paused to listen, other voices joined in. I saw the glint of tears and felt sure there wasn't a dry eye among us.

The Rev. Jennie Boyd Bull brought Tuesday evening's message, "Jesus on the Kinsey Scale." We settled into the pews filled with thanksgiving, once again, for the generosity of Ft. Lauderdale's members. The owners of an elegant restaurant had extended a dinner invitation to all of us, and we had dined on fine food and wine. It seemed to me that we were singing "Showers of Blessing" with greater fervency.

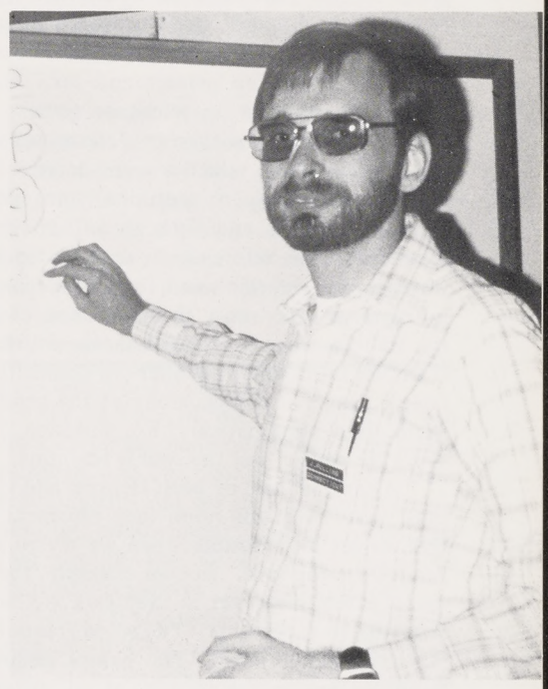
Later many of our brothers met with the Rev. Joe Houle to share ideas on retreat centers. Meanwhile the women were gathering in the upper room. It was our time to share hopes and dreams, fears and failures. With the Rev. Elder Nancy Wilson facilitating, she began by speaking of last year's Eastern Clergy Conference where inner healing began. She reminded us we are continually in need of support and affirmation. We shared... we cried...we comforted...we hugged...and we all felt our sisterhood bonding us together.

Thursday morning found us talking about the Ash Wednesday service and the Rev. Arthur Green's sermon on the meaning of Advent. We were remembering the chorus, "Something Beautiful," sung as a prayer and the distribution of ashes to remind us "we are dust" and we were ready for the final segment of Dr. Jeff Pulling's workshop on "Interpersonal Evangelism." We were thanking the Rev. Nancy Radclyffe for her organization of the worship services and Pulling for the workshops. It seemed too soon for it to end... after lunch we gathered for communion... reluctant to leave, yet knowing we must return to our congregations and apply our newly acquired knowledge.

I felt filled, refreshed, happy and sad... "It was the best clergy conference I have ever attended..." I said... "Me, too"...my sisters and brothers replied.

Sister Marlene Halpin

Rev. Elder Charlie Arehart



Rev. Jeffrey Pulling

Literal Inclusivity

by Bob Arthur
Collective Writer

For those of us who hold to a verbal inspiration of Scripture, the concept of inclusive language has been an especially painful journey. On the one hand we are acutely aware of the pain of exclusion our sisters have felt from historical Christianity. On the other hand we cannot condone tampering with the sacred revealed words of Scripture, since they are the very words God intended for us to have. I would therefore like to share some of the thoughts about Scripture that have helped me on my journey into inclusive language.

The easiest language problem to handle is the English translation of the Hebrew and Greek words for man and humanity. We who believe in verbal inspiration agree that it is the original language that was inspired. The problems creep into the language of Scripture when it gets translated into English. In Hebrew, there is one word, *adam*, which means humanity, and another, *ish*, which means the human male or man. Unfortunately, the English translations have not been very faithful in distinguishing between the two. In Genesis we read how God created *adam* or humanity. When the operation was performed, God brought the new *ishshah* (woman) and the new *ish* (man) together. It is important for us to preserve that distinction in our translations, and that will go a long way towards inclusifying our English Scriptures. The New Testament Greek has the same two distinctions. *Anthropos* is humanity, and *aner* is man.

A more difficult area of language is the problem with pronouns. Perhaps the most difficult thing for the English mind to grasp is the gendering of nouns and pronouns in Greek and Hebrew. In English, the words gender and sex are almost synonyms. However in both Greek and Hebrew, there is little, if any connection between gender and sex. Gender is a grammatical term only, and has no relevance to sex. It is merely a matter of word endings, frequently determined in linguistic history by the language from which a word derives. Every noun in Hebrew is either masculine or feminine, since there is no neuter. If a word happens to end with an *ah*, it is feminine; otherwise it is masculine. No reference to sex is intended by that gender. For instance, the Hebrew word for tent is masculine, whereas a palace is feminine. To show the total lack of gender-sex connection, the Hebrew word for the female breast, *shad*, is masculine. Greek is similar in its lack of gender-sex connection. Although there is a neuter gender in Greek, none of the gender values for words are more than grammatical. For instance, in Greek the body and spirit are neuter, but the soul is feminine.

A cardinal rule of both Hebrew and Greek is that all pronouns must agree with the noun they represent in grammatical gender. But we get into trouble when we try to assign sex value to those gendered pronouns. For an example, the Greek word for tabernacle is feminine, yet in Hebrews 9:5 we read "over it . . . ," referring to tabernacle. The word translated "it" is feminine, but not translated "her." The names assigned to God throughout Scripture are grammatically of all different genders: Spirit is neuter while Shaddai (twin breasted One) is masculine and Truth is feminine. Yet no matter what gender the pronoun may have in referring to these names of God, the English has chosen to translate them he/his/him. Of course, this shows the male sexist bias, especially in view of John 4:24 which tells us that God is spirit, and of course spirits have no gender. The problem is the English confusion of gender and sex. We have no non-gendered personal pronoun in English unless we use "it." It is therefore the responsibility of the translator (and preacher) to do the best possible job of explaining the original language intent of non-sexed pronouns. About the only way so far devised is to substitute the noun itself for the pronoun, or to use "it" which many find offensive because that de-personalizes God to our ears. It is interesting to note that when God revealed the holy name of God's own being to Moses, it was in the first person which reflects no gender in Hebrew. YAHWEH basically means I am/was/will be.

Probably the most difficult word to deal with is the New Testament reference to God as Father. The Greek word used here is *pater*, which has five basic usages in Greek. In the plural it means parents (as the word for brother in the plural means brothers and sisters). In the singular it can mean 1) a biological father; 2) an ancestor of either gender; 3) a creator or 4) simply a term of respectful address. If Jesus is God, God was not Jesus' biological father, ancestor or creator, so I would assume that Jesus' use of the term *pater* was a term of respectful address, in the way a Jew would call any member of the Sanheidrin, "father." There is no gender indicated in the respectful address. *Pater* is used for either a man or woman in the respected position. About the closest thing we have in English is our reference to judges with the term "your honor."

Although I realize that these ideas don't solve our language problems, I trust they can help give us an understanding with which to work towards finding appropriate inclusive English words to translate the inclusive ideas in the Hebrew and Greek grammar.

continued from page 2

CHAPLAIN'S CORNER

ticularly taxing) so that the pastor may have some "down time" to be open to God's healing grace. These days may be mid-week.

In all these cases the board and congregation may well need to lovingly insist that the time be taken and lovingly remind one another to let it be a truly open, unencumbered time away. The church may also facilitate these vacations and retreats with bonus pay, the lending of a vacated apartment, house or cabin or the cost of a motel room or retreat center. Giving our clergy time and space for restoration will improve their ministry in both quality and length of service. Likewise, lay leaders, taking similar time and space or even a leave of absence occasionally will improve the quality and length of your service. In all, our key phrase is from Jesus, "*My* yoke is easy and *my* burden is light."

This month's book suggestion is, *CARING ENOUGH TO CONFRONT*, by David Augsburger. It's a small book which can help us all to speak the truth in love before it becomes a stressful situation or crisis. Regal is the publisher and Augsburger has at least two other books of relevance to our ministry, *CARING ENOUGH TO HEAR* and *CARING ENOUGH TO FORGIVE.*

fellowship news
our journey

MONEY RAISED FOR WORLD CHURCH EXTENSION

About $400 was recently raised in Modesto, CA for World Church Extension. Patricia Litka, worship coordinator, handed out $5 bills asking that people "invest their talent" for WCE. Projects ranged from gourmet Valentine dinners to cakes, handmade and delivered. The seed money, which was donated, was doubled.

ST JOHN'S MCC CELEBRATES SEVEN YEARS OF LOVE

by Archie Blanchard
and Peter J. Mooney

The family of St. John's Metropolitan Community Church of Raleigh, North Carolina celebrated its seventh anniversary during the weekend of February 25-28, 1983. In conjunction with the anniversary, the North Carolina State University Lesbian and Gay Community held its bi-annual Gay Awareness Week. This joint participation included workshops on Gay and Lesbian Rights and Issues led by visiting Elder, Rev. Troy Perry.

Celebration events took place at the Community Church of Christ, the space used by St. John's for their regular worship service, and also at the North Carolina State University campus and the North Raleigh Hilton.

The church was founded in 1976 by the Rev. Willie White in an effort to reach out with Christ's love to the Lesbian and Gay communities of Raleigh, Durham, Chapel Hill and surrounding areas. Since the meager beginnings of a small study group, the church has maintained a steady pattern of growth. After several years of devoted service to the church and community, Rev. White was called to Rochester, New York, where he is currently pastoring.

For four months the church continued its ministry without the leadership of a pastor under the caring guidance of the Board of Directors. In October of 1981, the church was again blessed with the arrival of the Rev. June Norris, formerly of MCC Los Angeles. With Norris' leadership, the church has experienced phenomenal growth resulting in the recent acceptance as a chartered church within the UFMCC by the Board of Elders.

One of the major events of the celebration, was a lavish banquet at the North Raleigh Hilton. Speakers included board member Vicki Landis, who gave a short history of the church. Jay Kelderman, also a board member, presented the Rev. White with a personal copy of St. John's newly acquired hymnal. In an expression of love for faithful service, the Board of Directors presented the Rev. Norris with tickets to a concert given by Kenny Rogers, one of her favorite performers. The keynote address, signed for the deaf by St. John's member Mark Chalmers, was delivered by the Rev. Perry. The rousing speech included clips from the upcoming UFMCC national television special.

The celebration culminated in two worship services on Sunday. A typical afternoon service was led by Norris allowing Perry to relax and join the congregation in worship. He then led the evening service, which was highlighted by his greetings from the Board of Elders and presentation to the church of its newly approved charter.

With the celebration drawn to a close, and visiting friends returned to their homes, life at St. John's was restored to its regular routine of outreach and growth. In the short time that has passed, membership has continued to grow, the first deacon candidate, Judy Booth, has been appointed, the church library and tape ministry continues to expand, and publication of the first newsletter is underway.

The love of Christ, which was so instrumental in the founding of St. John's seven years ago continues to guide the church day by day.

MCC OF NEW YORK SPONSORS WEEKEND OF SPIRITUAL REVIVAL

New York, N.Y. -- On April 15, 16 and 17 the Rev. Elder Troy Perry conducted a spiritual revival weekend sponsored by Metropolitan Community Church of New York. Meetings were held at Metropolitan Duane Church (corner of 13th Street and 7th Avenue) from 7 pm to 9 pm with a coffee hour/reception following.

MCC/NY has served the Lesbian and Gay community in the New York area for 12 years and is one of four MCC churches in New York.

HEALING continued from page 7

- by focusing on our own health and wholeness, by praying for others, by listening to and supporting each other, and by offering ourselves in prayer to be instruments of God.

Would you join me in prayer:

We thank you, God, for believing enough in us to ask us to be your partners in the healing of the world in which we live, in the healing of persons around us, in the healing of our own self. Strengthen us, God, that we might not turn away from suffering and pain. Rather teach us to be instruments of your transforming and healing love. Amen.

FFO continued from page 3

11. THAT in the re-creation of our lives as sexual beings fulfilling God's own purposes and our own good, the gift of the Holy Spirit, and all the charisms (special abilities, endowments, signs and wonders) that attend the Spirit's work, may be rightfully prayed for and experienced.

12. THAT in this regard, the ultimate purpose of God, and our own good pleasure, is the expression of our sexuality in mutuality -- loving and agreeing ways; and that all expressions of sexuality (either alone or with others) that do not violate this principle are to be honored.

GENERIC: No specific brand, general category of product. i.e. peanut butter instead of "Skippy."

This cover may seem odd to some of you but besides being humorous, it tells about our creativity level. The JOURNEY staff works very hard to bring you a quality magazine, but once it leaves us and is in the printer's hands we lose control. Last month we were disappointed by the quality of the printing. We had selected a brilliant yellow for April, 1983 and received instead a dull yellow magazine. Because it took so long to get printed in the first place we had no choice but to send it out in its less than perfect condition. We apologize for this. We hope our generic cannot/will not be ruined. Generic products as you know always save us money and every once in awhile we will forego using color to save ourselves some money. There is, however, nothing generic about the content! Enjoy.